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INTRODUCTION.

On my visit to Kashmir this year, I was glad to renew my friendship with Pandit Anand Koul, who spent the best part of his life in holding an important administrative office in Srinagar. He was for a number of years President of the Municipal Committee. His intellectual proclivities as a Brahman, however, found vent in antiquarian researches. He made some valuable contributions to the early history of the ancient buildings in the valley which bear testimony to the culture and refined taste in art of its ancient rulers. The Pandit's taste for enquiry took him into another closely associated field, *viz.*, the ancient folk-lore connected with the well-known prophetess Lal Máji and her epigramatic sayings. The valley of Kashmir was a noted seat of learning which claimed equality with Benares. Learned savants from outside used to visit this valley and hold discussions and debates on theological and philosophical subjects. The Shankaráchárya Hill commemorates the visit of Shankaráchárya and the debate which took place between that philosopher of the South and the Pandits of Kashmir. Learned Pandits and scholars, however, used Sanskrit as the medium of expression, wrote works on poetry, grammar and philosophy. In India, side by side with the language of the learned, there has always existed a language of the common people. The people of Kashmir have had a language of their own, a patois, as it were, the philogical composition of which has not, so far as I am aware, been made a subject of enquiry. They

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have their own script, a corruption of the Devnágri script. The pronunciation of the letters of the Sanskrit alphabet has also a parochial peculiarity indicative of Chinese and Turkish influence. The Kashmir language has a very limited literature. The *vákyas* or the sayings of Lal Dedi hold a very important place in it. The *vákyas* embody the cardinal precepts of Hindu religious philosophy or mysticism, which form the corner-stone of Hindu outlook on life and, therefore, of Hindu culture. European writers (prominent amongst whom is Sir Richard Temple) have taken much interest in the sayings of Lal Dedi or Lal Máji. A study of these *vákyas* seems to have induced Sir Richard to examine the whole fabric of Hindu religion.

Pandit Anand Kaul made two valuable contributions to the *Indian Antiquary*, in which he gave a short life history of Lal Dedi and also reproduced some of her *vákyas* or sayings. The present compilation is a combination of the two in which some additions have been made to the sayings already published. I wish to offer a few remarks on her biography studied in the light of modern psychology and the philosophical substratum underlying her *vákyas* and on her association with some of the Muhammedan Suffis of the time who held her in high esteem. Lal Máji was, according to the custom of the time, married as a child. She had the misfortune of having a step mother-in-law. The story of her domestic affliction is a long and painful one. I need not describe the details ; but she suffered and patiently put up with her mother-in law's ill treatment for twelve years. The fact, how-

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ever, became known to her father-in-law. The mother-in-law suspected that the daughter-in-law had communicated this to the father-in-law. This excited her all the more. Instead of changing her behaviour towards Lal Dedi the mother-in-law became more exacting and tyrannical and made Lal Dedi's life more miserable. The patience of Lal Máji reached a limit and she left the house and began to go about in a semi-nude or nude condition. A student of Freud will find, in her subsequent life and eccetatic behaviour, a reaction from her domestic affliction which would unbalance any mind. The lady was, however, religious by nature. Devotion, prayer and submission to the will of God as also looking with equanimity on all the pleasures and pains of the world (in her case more pain than pleasure) was the only course left to one who had the personal history of Lal Dedi. Hindu philosophy, to which I refer briefly below, would seem to her the most natural explanation of what she felt and experienced—the only solution of the riddle of the universe, and the only source of consolation.

The different systems of Hindu religious phliosophy whether Yoga, Vedánta or Sánkhya have one underlying substratum viz, unity of the universe, including the human self or Atma, with God Lal Dedi has been described as a Yogin of the Shaivi school. Kashmiri Pandits are generally known as Sháktiks. They are votaries of the Durga. Different families are the votaries of different Durgas, amongst which the most prominent are Shárika, Khir Bhwani and Jwála. The recent trouble over the Durgá Nágh temple is due to the intensity of feeling mainly of

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reverence which Kashmiri Pandits have towards Durga temples. However, their Shâktikism is not distinguishable from Shaivism and the Yogic creed of Lal Máji is not different from Vedánta as preached in Bhagwad Gitá, though in that sacred book there are references to Yoga and Sánkhya as well. The following extract from her sayings is typically illustrative of the unity to which I have alluded—a unity which can be achieved by meditation on which stress is laid in Bhagwat Gitá:—

Andar atsit nebar tshondum
Pawanaṇ Ragan Karnam sath
Dhyána Kini Dày zagi kewal zonum
Rang gav sangas milit keth.

Though within, I searched (God) without.
The vital airs satisfied my veins, (as)
Through meditation only I found God pervading the world
The world got merged into the union (with God)

I now wish to point out the bearing which such a teaching has on human conduct. It inclines one more to self-effacement and suffering than to aggression or aggrandisement. The following extract from her saying shows it :—

Sahanaki salila yudway mal kásak,
Asak aina khuta prazlawun shina khuta prun
Pánay marak pánay lasak ;
Lágak un, zor, kol ta run,
Shivas sutin yali kathan rasak
Shiv chuk pánay thav pritshun.

If thou dispelleth dirt by the water of suffering

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Thou shalt be more glittering than a mirror
(and) fairer than snow.
At thy will thou wilt die ; at thy will thou
wilt live
Thou will pretend to be blind, deaf, dumb and
limbless.

When thou wilt revel in talk with Shiva,
Thou art thyself Shiva ; stop inquiring.

I have always thought that Mahâtma Gàndhi's doctrine of non-violent *satyágraha* could have only emanated from a Hindu whose mind was permeated with the doctrine of Hindu philosophy. Mahàtma Gàndhi has only imported spirituality into worldly affairs and politics.

Another result of this philosophical creed is that of toleration towards other religions.

Skiv chuy thali thali rozár ;
Mo zán Hindu to Musalmán.
Truk ay chuk ta pán panun parzanáv,
Soy chay Sáhibas sati zániy zán.

Shiva pervades every place ;
Do not differentiate between Hindu and
Musalmàn (i.e., be not a bigot)
If thou art intelligent, recognize thine own self,
That is the true acquaintance with God.

I find no difference between the Sufism of the Muslims and the teachings of the Hindu philosophy or Hindu mysticism. Some historians have held that at the time of Hàrun Rashid and his son Mamu Rashid some Hindu savants went to his court and Hindu philosophy was thus introdnced into Islàmic countries. It may be so but the way, in which Hindu Pantheism is permeated in Persian literature, points to a common

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mentality and an identity of the mode of thought due probably to racial identity. Aryans and Iránians are from the same stock. I do not think that this pantheistic faith is as common in Arabic literature as it is in Persian.

Lal Dedi's association with Shahi Hamdán and Núr Dín was due to this identity of faith of Sufies and Hindu mendicants and saints. There were not at the time many Hindu saints in Kashmir. There was only her Guru whom, however, she outstripped. The Muslim Sufies have been instrumental in the spread of Islám. Some historians have observed that conversion of Hindus to Islám in Kashmir was largely due to Sháhi-Hamdán and Núr Dín. I do not think that Sufies as such were much interested in proselytization but they were the proteges of Muslim kings, whose political interest was served by conversions. They had charm of manners and attractive personalities and, treating all religions alike, they naturally preferred the faith to which they themselves belonged and which their patrons favoured. The campaign of proselytization carried on by these Muslim saints would, therefore, be looked upon with indifference by the Hindu prophetess and would be no bar to her association with them.

The publication of this work will serve a very useful purpose at the present juncture when conflict not only between class and creed in India but between nations in the whole world has come to prominence. It seems to me that the world needs a revival of the faith of universal brotherhood.

NARINDRA NATH.

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PREFACE.

The ages, it has been rightly said, are mirrored in their old songs and sayings. These are a living link between the present and the past and bring one into contact with philosophy at a deeper level. In this age of spiritual rebirth, which is characterised by an insatiable thirst for higher knowledge, there cannot be an object of more intense desire than to gaze upon the matchless and eloquent forms of classical antiquity. There is, therefore, a growing eagerness everywhere to know and appreciate these expressions after sifting them as corn is sifted in a cribble. The philosophical and poetical works of genius of every age and clime (hitherto hidden treasures and in danger of being obliterated in the ceaseless flow of time and tide) should, therefore, be recorded and made accesible to all by translation and printing.

Kashmir is a fairy land of peace and contentment, removed from the terrors and turmoils of the world and wrapt round with the devotional silence of the Himalayas. It produced men as well as women in the past who enriched mankind by a literature containing the deepest thoughts and the loftiest philosophy. Until lately the vast region of this literature lay dark and unexplored. Some European *savants*, however,

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collected many old manuscripts and dived deep into the mysteries of philosophical speculation contained in them. Thanks to their zealous efforts and noble labours, many precious works dealing with ancient popular religion in Kashmir, which were forgotten, nay, almost lost, were recovered, translated and published. Thus rescued from the abysmal depths of oblivion, this classic literature has now happily regained currency in the literary world.

Amidst the gems of this literature were the Lalla Vàkyáni or the Wise Sayings of Lal Déd, a creative genius and prophetess who floursihed in Kashmir in the fourteenth century of Christian Era. She is among the most venerable characters of moral antiquity and is the heroine of ancient popular religious culture in Kashmir. Her precious Sayings —productions of Divine Inspiration—have rooted themselves in the popular mind and are resounding and vibrating many-toned within them. There reign in them both power and fulness of genius. She composed her expressions in verse and this infused eternal life to them as "all things pass, even the Gods must die but sovereign poetry remains". She penetrated more deeply than ordinary mortals into the mysteries of theology. Her mind could well be compared to a mirror in whose depths was reflected the history af humanity. She lashed vice and extolled virtue, and her Sayings are animated and inflamed with the most chaste metaphors, whose conception and composition

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are very beatiful, sweet and sublime, conveying vivid moral truths that can never be read without internal emotion. By the arrangement of her words her ideas are artfully disclosed and rendered beautifully picturesque. These unique effusions of real inspiration soothe the ear, mend and melt the heart and elevate the mind. They are indeed redolence of ' scarlet lilies '. Far too much of a hard intellectual creation, they recall rather the craft of the worker in gems. In them may be observed calculated art, ' deeply pondered evocation ' of each word and each line in rythmic unity which die away with a musical cadence. Composed in the poetic artistry, they touch the heart, conveying a warm religious jet of feeling. They possess the quality of an incantation. In short, they are a gift, immeasurably precious, to the world and to all nations.

One hundred and seven of these Sayings were collected and translated into English prose by Sir George Grierson, O. M., K. C. I. E, and Dr. Lionel D. Barnett, and rendered into English verse by the late lamented Sir Richard Carnac Temple, Bt., C. B. C. I. E. There remained unpublished, however, a number of Sayings of Lal Déd over and above those already conserved by the said gentlemen. I, therefore, made searching inquiries for them in different parts of the Kashmir Valley and my labours were fortunately rewarded by my being able to obtain 75 more Sayings. These, together with her life sketch, were

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published in the *Indian Antiquary* (Vol. L. pp. 302-12. Vol. LIX. pp. 108-13, 127-30. Vol. LX pp. 191-93. Vol. LXI pp. 13-16. Vol. LXII pp. 1-4). In order to give them a collective and permanent shape, these are now reproduced in this booklet. My constant feeling is one of gratitude to fate for having permitted me to live to find out these treasures of Kashmiri literature, which will, no doubt, not only interest philologists and antiquarians, but will also, if read in calm and contemplative mood, help to vitalise thought and action in the time to come.

ANAND KOUL.

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LIFE SKETCH OF LALLA YOGÎSHWARÎ—A GREAT HERMITESS OF KASHMIR.

Kashmir by its geographical position, indicates in the best sense of the term, the head, nay, the brain, of India. It has been prolific not only in producing great kings, whose sway extended throughout the length and breadth of India and Central Asia, and great philosophers, grammarians, historians, astronomers and poets, who shone like luminaries in the firmament, but also in producing women of extraordinary talents and rare gifts. Yesovati, Sugandah, Didha and Kuṭa adorned the throne of the country and held it secure with great wisdom, playing their game most successfully against powerful enemies.

Lalishwari, Rupabhaváni and Jaman Dêd were ascetics of the most sublime and exalted order with a halo of divineness about them. Lalishwari, more popularly called by the homely and simple name of Lal Dêd (Mother Lal), was one of those master spirits, who come at periodic intervals into this world and deliver a message of truth and peace, exhorting the humanity to follow higher ideals of life and shun the frivolities of mortal earthly existence. She was an apostle of sweetness and light and a follower of the Shaiva philosophy. She is remembered with divine adoration by both Hindus and Muhammadans in Kashmir, and many stories of miracles, said to have

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been worked by her, are current among them. The ascetic Rupabhaváni acknowledged her as her grand preceptress—*Lal náma Lal parma guram.* She was born about the middle of the 14th century of Christian era in the time of Sultán Alá-ud-din, the third Muhammadan king of Kashmir, who succeeded to the throne in 1347 A. D. Her parents lived at Pándrenṭhan (the ancient Puránadhishṭhána, the old capital) four miles to the south-east of Srinagar.

There is a curious legend about her birth. It is said that prior to her birth as Lalishwari she was born somewhere in Kashmir and was married to a man living at Pàndrenṭhan. There she gave birth to a son.

The priest of this family was one Sidh Sri Kanṭh. This man, by the way, descended in the direct line of pupils from Vasa Gupta, who flourished in the first half of the ninth century of Christian era in the time of king Aváṇtivarma, and laid the foundation of Shaivism as a system of religion in Kashmir. Sidh Sri Kanṭh's living descendant in the line of pupils at present is P. Mukand Rázdán, a learned Sanskrit scholar residing near the Raghu Náth temple at Srinagar.

On the eleventh day of her confinement Sidh Sri Kanṭh came to perform the *kahanether* or cleansing ceremony. She enquired of him "What relationship has the new born baby with me?" Sidh said "What a strange question! Why, he is your son." She said "No." "What then is he?" he asked. She replied: "I am just now to die and shall be reborn as a filly at

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the Marhâma village with such and such marks. If you care to have the answer to your query, you may come to me at Marhâma after one year from now and I shall give you the answer." The woman died just after uttering these words. Sidh, in order to satisfy this curiosity, went after one year to Marhâma and searched for the filly. He found her and put the old question to her. She told him "Well, I would give you the answer, but I am to die just now, and am to be reborn as a pup with such and such marks at Bijbehâra, and if you care to get the answer you may come to me at Bijbehâra after six months from now and I shall give you the answer." After she had finished this talk a tiger jumped out of a bush and devoured the filly. Sidh's curiosity increased at this occurrence and after six months he went to Bijbehâra. There he searched for the puppy and did find it. He put the same question to it, and it told him as before that it was to die just then and was to be reborn as such and such at such and such place, and he might come there to receive the answer. No sooner had it said this than a man riding on his pony passed by and the puppy came under the pony's hoofs and was killed. In this way Sidh was dismissed by her without having the answer he required until she took six rebirths in different places, and being thus baffled he gave up the idea of making furthur attempts to satisfy his curiosity. He then went to Wastarvan (a hill near Avantipura 15 miles from Srinagar) to perform penances.

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In the same family at Pándrenthan in which Lalishwari had died on the eleventh day of her confinement, she took her seventh rebirth. When she was twelve years of age her marriage was arranged by the son of Sidh in a Pandit family surnamed Nica Bhat, living at the Drangabal Mahall at Pámpur (the ancient Padmapura founded in 812-849 A. D. by Padma, Minister of King Ajatapida).

It may be stated here, by the way, that at Pámpur there is now no one of the Nica Bhat pedigree living, but at Srinagar (Chundapur Mahall) there is one man named Shiva Bhat, at present employed as an Assistant in the Sericulture Department, who is of this lineage. His ancestors lived at Pámpur. His *gotra* is Swámina Shándle.

The boy with whom Lal Dêd was engaged had his father living, but had lost his mother, and his father had married a second wife. The date for the wedding was fixed. Just one day previous to that on which the wedding was to come off, Sidh returned from Wastarvan and he, being the priest of the girl's father, presided over the ceremony. While the ceremony was being performed, the bride whispered to Sidh: "That baby who was born to me and you were pursuing me in my several rebirths, anxious to know what relationship he bore to me, is this very boy who is the bridegroom here." Sidh recollected the matter and was much astonished.

However the marriage ceremony was finished. The bride was named Padmávati by her father-in-law. But the boy and Padmávati never lived together as

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husband and wife. The step-mother-in-law used to treat Padmávati very badly. The latter is held up as a model for patience, virtue and submissiveness by womankind. She bore the ill-treatment without grumbling. When giving her the daily meal, the mother-in-law used to put a stone in her plate over which a little food was spread, so that it might appear to those who chanced to see it that a brimful plate of food was given to the daughter-in-law. Padmávati never complained of it, nor made it known to anybody for twelve years, giving back the stone secretly to her mother-in-law, after doing with her scanty meal. After twelve years it got about in this way. A sheep had been slaughtered to perform the ceremony of *grahashánti* in her father-in-law's house. One of the woman neighbours met her while she was going to the river to fetch water, who told her in a jocular sort of way that she was to get a good feast that evening. Thereupon it escaped from her mouth "*Hund máritan kinah kaṭh noshi nalvaṭ tsalih nah záh*"—meaning that whether they killed a big sheep or a small one it was all the same, the daughter-in-law always had the stone in her plate. Her father-in-law, who happened to be on the other side of the wall where she was standing with her neighbour friend, overheard this, and he wanted to find out if what the daughter-in-law said was right. When that evening his wife gave Padmávati her plate of food he suddenly went over and snatched it away from her hand and actually found the stone underneath a thin layer of rice. He got very angry with his wife for her cruel treatment

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towards the daughter-in-law. His wife thought that Padmávati must have informed him of this, as there could be no other person who knew about it. Oh, such audacity and such contumatiousness on the part of a daughter-in-law designed to bring on trouble to her mother-in-law! So she fretted and harboured more hatred than ever towards Padmávati and constantly spoke ill of her to her son, in order to prejudice his mind against his wife. She span thread as fine as the fibres of the lotus stalk, yet her step mother-in-law would scold her for having spun it coarsely. At last she brought this chapter of her life to a close by quitting her home. Fired as she was with divine love, she tore away her clothes and began to roam about naked. Just prior to her tearing away her clothes her *lal* or abdomen increased in size, so that her pubic region became pendulous answering the purpose of the loin cloth. Thenceforward she was called Lal, because of her pendulous pubes.

Lal Dêd became the disciple of Sidh and learnt Yoga from him, but in course of time she far excelled him in practising it. Sidh's house was at the Nambalbal Mahall at Pámpur. There was a cave there in which he used to perform the worship of God. This cave does not exist now. The *ghat* at which he used to bathe is called Sidh-Yár, and since then a sanctity is attached to it. It is among others a *tirtha* at which the pilgrims to Amar Náth bathe.

Lal Dêd propounded the Yoga philosophy and also high moral truths in Kashmiri verse. These are called *Lal Wákhi* or Sayings of Lal and are, apart

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from being the utterances of a holy woman, expressive of grand and lofty thoughts, and spiritual laws—short, apt, sweet, thrilling, life-giving and pregnant with the greatest moral principles—aye, simply pearls and diamonds and "gems of the purest ray serene" of the Kashmiri literature. They are current coins of quotation, a volume being packed in a single saying They touch the Kashmiri's ear as well as the chord of his heart and are freely quoted by him as maxims on appropriate occasions in conversation, having moulded the national mind and set up a national ideal. As the Kashmiri language has undergone much change since she composed them and as they treat of abstruse knowledge of Yoga, they are difficult to be understood by the common people. One or two instances will suffice to show how deep and sublime is the philosophy contained in them. Over one hundred years ago there lived a saint named Mirza Kák at Hángalgund, twelve miles towards the south-east of Achibal. He once went to visit the shrine of Jwála Mukhi at Khrew and on his return, when nearing Pámpur his disciples asked him to explain the meaning of the following saying of Lal Dêd :—

Woth rainyá artsun sakhar
Athi al pal wakhur heth
Yudwanay zának parma-pad akshar
He shikhar khe shikhar heth.

Arise, O Lady, make preparations for worship,
Keeping liquor, meat and bread with thee :
If thou knowest the highest Eternal Syllable (Brahm).
Take and eat them in company with Tantric worshippers.

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He explained it at great length for several hours. His disciples wondered at the superb and ennobling thought contained in this saying and still wondered in their minds how Lal Dêd would have explained it had she been living. Mirza Kák knew by inspiration the desire of his disciples. He then, together with his disciples, went and squatted at the Lal Trág, halting there that night. At midnight a woman suddenly appeared before them. Mirza Kák bowed before her and made her sit after paying due reverence to her. She, of her own accord, began to explain the meaning of the above saying. What she expounded was by far deeper than that explained by Mirza Kák. After she finished she went away and disappeared. Mirza Kák's disciples were amazed to see and hear all this. He told them that she was Lal Dêd herself and had come to explain the meaning of the saying that he had explained during the day time, which they had desired in their minds to hear from Lal Dêd herself.

About 60 years ago a learned Pandit, named Prakásh Kukilu, wrote a commentary on the following four sayings in Sanskrit prose :—

Sahazas sham tah dam no gatshey
Yatshih práwak moksha dwár
Salilas lawan zan milit tih gatshey
Totih chhui durlab Sahazah vetsár.
Akui omkár yus nábi dhárey
Kumbai brahmándas sum gárey
Akui mantar yus tsetas karey
Tas sás mantar kyáh karey.

Abhiyasi sa vikási laiwatà

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Gagnas sagan miyûl samitsraṭá
Shuni gul ta anámai matú
Yuhuy opadesh chui bhaṭṭá

Wák mánas kul akul ná atey
Tshupi mudrih ati ná pravesh
Rozan Shiv Shakti ná atey
Mutsiya kánh tah sui opadesh.

God does not want meditations and austerities :
Through love alone canst thou get the abode of Bliss.

Thou mayst be lost like salt in water.
Still it is difficult for thee to know God.

One who keeps in mind one single *omkár*,
Considers self as much as the universe :
One who remembers one single *mantra*.
What can thousand *mantras* do to him ?

When by repeated practice (of Yoga) the visible objects go to absorption.
When the qualified universe gets merged within the ether.
Then remains none but the Supreme Being.
This is, O Brahman, the true doctrine.

Tell thy mind that there is no highness or lowness there ;
There is no entry there by either silence or mystic attitude ;
Neither Shiva nor Shakhti remain there.
If any one remains that is the true doctrine.

There were countless sayings of Lal Dêd, but, as time went on, they were gradually one by one for-

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gotten and lost. About 200 years ago, P. Básker Rázdán, grandfather of P. Manas Rázdán, a celebrated hermit of Kashmir, collected Sixty Sayings, which he translated into Sanskrit verse. They have recently been published by the Research Department of the State.

Another collection of 107 sayings (including the 60 collected by P. Básker Rázdán) was made by P. Lakshman Kák, another saint, who lived about 50 years ago He wrote a commentary on Vedántic lines on them in Sanskrit prose. A copy of this collection was obtained by Sir George Grierson and Dr. Lionel D. Barnett which they have translated into English. This has recently been published by the Royal Asiatic Society, London. Their publication will, no doubt, prove of much importance to philologists, scholars of ancient learning and others.

As is usual with spiritual geniuses Lal Dêd used to lead people from observation to reflection, making easy remonstrances at hypocrisy and mere show of religious ceremonies and formalities. Some instances are given below :—

(1) One day Sidh, her spiritual Guru, was bathing in the river. At the same place, a little above him up-stream, Lal Dêd began to scrub the outer sides of an earthen pot full of dirt. Sidh told her in a scorn at her flagrant simplicity that the pot could never be purified by cleaning only from outside. "How then could your body become pure by bathing," was the ready retort, "so long as the inside of the body was not at the same time purified ?'

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A Persian poet expresses this truth in the following couplet :—

Jáma ci kuni kabúd u nili va siyáh
Did sáf kuno qabá hamîn posh u kuláh.
Why dost thou dye thy garment blue and black?
Purify thy heart, wearing thy usual garment and cap.

While going about, Lal Dêd was followed by a number of children, who used to shout mockingly at her, as is usual with youngsters when they see a strange person. But her spirit was ever unperturbed. One day she was passing by a shop of a cloth merchant followed by a crowd of noisy children. The cloth merchant was angry with them for teasing the hermitess and dispersed them. Lal Dêd went up to his shop and asked him to give her a piece of longcloth. He at once brought out a piece and presented it to her. She told him to cut it exactly into two halves, so that they might be of equal weight. He did so, balancing the two pieces in a scale. She then put one piece on one shoulder and the other on the other shoulder, and went away. Now a person passing by would salute her and she made a knot in the piece of cloth on her left shoulder. Another person would shout disrespectfully to her and she would make a knot in the piece on her right shoulder. In this way during her peregrinations, many people met her, who either saluted or spoke disrespectfully to her, and she made knots respectively in the two pieces of cloth. In the evening she came back to the same cloth merchant and returned the cloth to him asking him to

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reweigh the two halves to see if either of them had lost or gained weight by the knots made. They were put in a scale and, of course, they balanced equally. Lal Dêd then smilingly told him, " Why were you angry with the boys who were calling names to me ? Respect or disrespect cannot make any difference to me, as the knots of either kind have made no difference to the cloth."

Gál garinum bol parinam
Dipnam tih yas yut rotsey
Sahazah kusamau púz karinam
Bu amálani kas kyá motsey

Hásabal parinam sásá
Mê mani wásá khîd ná hiye
Yudwani Shanker bakhts ásá
Makuri sásá mal kyáh piye.

Yus ho málih heḏem gelem maskharih karem
Suh ho málih manas kharem nah záh
Shiv panun yélih anugreh karem
Luka hund heḏun meh karem kyáh.

Let them jeer or cheer me :
Let anybody say what he likes :
Let good persons worship me with flowers :
What can any one (of them) gain, I being pure ?

Let them jeer me a thousand times,
My mind shall never be pained.
If I am a lover of God,
How can ashes make a mirror dirty (on the contrary it will make it cleaner.)

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Anybody mocking or scoffing at me
Shall not be disliked by my heart.
When my Shiva favours me,
What can the ridicule of the people do to me?

This has been rendered into Persian verse as below :—

Marâ gar álame buhtán bikhwánad
Dil ander kinahe o dar namánad
Agar man Haq paraste rást básham
Bar áyinah ci khákister nishánad.

If the world talks ill of me,
My heart shall harbour no ill-will.
If I am a true worshipper of God,
Can ashes leave a stain on a mirror?

(2) Lal Dêd once entered a temple in which her spiritual *guru*, Sidh, was worshipping the idols. She wanted to show to him that God was present everywhere and was not limited to the temple. Sidh asked her what she had come for and she told him that she wanted to answer the call of nature, and being naked she came into the temple for privacy. He hastily led her out telling her that it was a place where idols were worshipped and it would be sacrilegious to do in it what she intended to. She asked him to show her a place where there were no idols. He led her to a place and there Lal Ded removed some earth under which some idols were found. Then he led her to another place

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and there too she removed the earth and idols were found[1]. Then Lal Ded addressed to him :—

Diva waṭá diver watá
Heri bun chhuh ikawát
Púz kas karak húta bhattá
Kar manas pavanas sangát.

Soy shelá chay patas ta pîthas
Soy shela chay utam desh
Soy shelá chay pheravanis graṭas
Shiv chui krúṭh tay tsen opadesh.

Idol is of stone, temple is of stone ;
Above (temple) and below (idol) are one ;
which of them wilt thou worship, O foolish Pandit ?
Cause thou the union of mind with soul.

The same stone is in the road and in the pedestal ;
The same stone is the sacred place :
The same stone is the turning mill ;
Shiva is difficult to be attained, take a hint for guidance (from thy *guru*).

(3) Shekh Nûr Din *alias* Nand Rishi (called by Hindus Sahazánand), a great Muhammadan saint was a contemporary of Lal Dêd. It is said that when he

1. Bawa Nanak when at Mecca was once found lying down with his feet towards the Shrine. The people reproved him for thus showing disrespect towards the house of God. He told them he was tired and could not move and they might therefore turn his feet to the direction away from the house of God. They then turned his feet but Mecca also moved towards the same direction.

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was born (1377 A. D.) he would not suck milk of his mother. Lal Dêd went and cried to him *Yina mandachok nah tah canah chukha mandachán* ?" (Thou wert not ashamed of coming, why then art thou ashamed of sucking ?) Thereupon he began to suck. She asked his mother what her name was. "Sudar", was the reply. Lal Dêd remarked—"*Sudrasai chih mukhta nerán*" (verily pearls come out of the Sudar *i. e.*, Ocean). When Shekh Nûr Din was grown up he, together with his disciple Bâbâ Nasr-ud-din, often held discourses with Lal Dêd in Kashmiri verse which are clothed in mysticism. Her verses, however, show how superior she rose over both of them in religious wisdom. These are contained in the old Persian books called *Núr Náma* and *Rish Náma*. One discourse is quoted below by way of an example :—

Bábá Nasr-ud-din—

Siryas hyu na prakásh kuney
Gangih hyu na tirth kánh
Bayis hyu na bándhav kuney
Ranih hyu na sukh kánh.

Shekh Núr Din—

Achin hyu na prakásh kuney
Kuthen hyu na tirth kánh
Candas hyu na bándhav kuney
Khanih hyu na sukh kanh.

Lalíshwarí—

Mayas hyu na prakásh kuney
Payas hyu na tirth kánh

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Dayas hyu na bándhav kuney
Bhayas hyu na sukh kánh.

There is no light like that of the sun ;
There is no pilgrimage like Ganga ;
There is no relation like a brother ;
There is no ease like that of a wife.

There is no light like that of the eyes ;
There is no pilgrimage like that of the knees ;
There is no relation like one's pocket ;
There is no ease like that of the cloak.

There is no light like that of the knowledge of God ;
There is no pilgrimage like that of the search of God ;
There is no relation compared to the Deity ;
There is no ease like that got from the fear of God.

Many stories are current among the Kashmiris illustrative of the superhuman power of this hermitess. Some of them are narrated below :—

(1) Lal Dêd used to go out early in the morning, crossing the river without her feet dipping into the water and sat at the *ghât* of Zinpura village at the place where there is the shrine of Naṭṭa Keshva Bhairava, at present marked by a mulberry tree. There, after her ablution, she remained in communion with God. Her husband being suspicious of her, once went quietly after her to see where she had gone. He saw her going to, and sitting alone at, the above place.

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He never knew, nor he could read, her purpose. Leaving the house before the dawn and sitting alone on the river bank was, he thought, nothing short of madness. He got angry at this. When after meditation for some time, she returned with an earthen pot full of water on her head, he, in his rage, struck it with a stick. The pot broke into pieces, but the water was not spilt and remained perfectly still on her head. She then came into the house, filled all the empty pots with this water and yet it was not exhausted. Then she threw down the remainder of the water outside the house and a pond was formed of it. This pond exists even now and is called Lal Trâg.

(2) Lal Dêd used to peregrinate in a nude condition and was constantly saying, "He only is a man who fears God, and there are very few such men about." One day Shâh Hamadân *alias* Mir Sayyid Ali, after whom the famous mosque in Srinagar is called and who came in Kashmir in 1379 and stayed here up to 1384 A. D., met her at Khâmpur, 10 miles to the south-west of Srinagar on the Shopian road, and she at once ran away. This was a strange thing for Lal Dêd to do, but it was soon explained. "I have seen a man," she said to the astonished *baniya*, into whose shop she had fled for refuge. The *baniya*, however, turned her out. Then Lal Dêd rushed to a baker's shop and jumped into the oven, which at that time was fully heated for baking the bread. Hence the saying—"*Ayeyi wánis gayi kándaras.*" (She came to a *baniya* but went to a baker). When the baker saw this he fell down in a swoon thinking that, for

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certain, the king would hear of this and punish him. However, there was no need of fear, as Lal Dêd presently appeared from the mouth of the oven, clad in clothes of gold, and hastened after Shâh Hamadân.

Lal Dêd threw herself in baker's oven purposely in order to show to Shâh Hamadân that passing through the ordeal set up by Timur, the famous king of Central Asia (1378 A.D.), was an easy job for persons advanced in occult powers. This king was in the habit of going frequently through his capital city to asertain the condition of his subjects. One night, while he was wandering in the city in the disguise of a beggar, the shrieks of a lad from a house attracted him and he entered it, when he came to know that the child and his parents had tasted no food for two days on account of abject poverty, and the shrieks of the child were due to the pangs of hunger. The disguised beggar felt so deeply for the starving family that he left the house with a promise to return soon with any eatable thing he might get by begging, and he fulfilled his promise by returning soon with a little bread which he handed over to the boy who was crying. The beggar secretly left a purse of gold coins in the compound of the house, and before leaving raised his hands towards the sky, praying loudly that the Great Allah might change the poor family into a rich one. At day-break the mistress of the house got startled to find the purse and was immensely happy. One of the coins she brought with a joyful heart before a neighbouring Sayyid to get it

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changed. The wicked Sayyid enquired and came to know of her possessing a purse of gold coins. He not only deprived her of her purse, but charged her of having stolen it from him. The case came up before Timur who well knew the source from which the old woman had got the contested gold. The Sayyid and his numerous witnesses who were also Sayyids took solemn oaths before Timur that the woman had stolen the purse. He, of course. dismissed the case and restored the purse to the poor woman. Indignant at the brazen-facedness of the Sayyids, he announced that all Sayyids residing in his kingdom must prove their purity by passing through the ordeal of riding a hot iron-horse. This dreadful test alarmed the Sayyids and they strove to escape it by flight. Only Mir Sayyid Ali, who was a saint of high order, is said to have gone successfully through the ordeal. He then came from Hamadân (Persia) to Kashmir in 1379 A.D. On seeing Lal Dêd coming out of a furnace of fire attired in clothes of gold his pride of riding a fire-horse was humbled, and he became a constant companion of hers.

(3) Once there was a performance of actors at Pâmpur, to witness which a large crowd of people had gathered. Lal Dêd also, in her usual nude condition, went to see it. Her father-in-law called her back to her house and scolded her for her want of modesty and decency. She excused herself by saying that there was no human being there, to avoid whose look it might have been necessary to cover herself.

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He laughed cynically at this. But she asked him to look out from the window if what she said was true or not. He looked out and lo! he saw no human being, but only a number of fowls, sheep and goats collected there.

(4) Once Sidh was performing the austere penances of *candráyun*; that is to say, he had kept a fast which was to continue for 40 days. Lal Dêd came to his house and enquired from his wife what he was doing. She replied—"*Suchu karán zaf*" (he is doing meditation). Lal Dêd cried out: "*Na, Nanda Margi diuthas guris tsf*" (no, his pony got a kick at Nanda Marg). Sidh overheard this and was ashamed, as his mind had really gone astray in the midst of meditation, thinking at that moment of his pony which he had sent for grazing to Nanda Marg[2]. Lal Dêd then invited him to see how she was practising the penance. On the full-moon day she entered a well-cleaned room and standing up motionless, put an earthen pot underneath her feet and another on her head. As the moon waned her body diminished, until on the fifteenth day of the dark fortnight the two pots joined each

2. A similar story is told of Bawa Nanak. He attended a prayer meeting at the request of a Muhammadan Sirdar. The congregation bent, knelt, and bowed while Bawa Nanak stood still. At the end he was asked why he did not join in the prayer and he remarked that the priest at whose bending, kneeling and bowing the congregation moved was all the while thinking of his own mare and therefore he was waiting till his mind turned towards God. The priest's mind had actually gone astray as was stated by Bawa Nanak.

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other. Sidh was daily observing this. When the two pots closed he raised the upper pot, and found something like quick-silver in it trembling and then put down the lid again. As the moon waned, her body also began fo increase, and on the full-moon day she was again what she was before. Sidh was astonished at this, and told her that he had lifted up the upper pot when they had met and had seen something like mercury trembling in the lower pot. He asked her in wonderment what it was and why it was trembling. She answered, hinting at the insignificance of his own vaunted penance—"It was I that was trembling lest even this austere penance might be unacceptable to God, for without His grace human acts have no merit."—*nisi Dominus frusta*. Sidh then remarked.—

Gau tsâtha guras khasthiy

Suy war ditam Diva.

The disciple has gone up higher than her spiritual preceptor.

O God grant, that I may become like her.

(5) One day Lal Dêd played blind man's buff with Shekh Nûr Din and Shâh Hamadân. She told them if they had failed to search her out, they should call her thrice by her name and she would reappear. They hid themselves one by one, and Lal Dêd found out each one of them. Afterwards Lal Dêd hid herself and though they tried their best to seek her out they failed. Then they called her thrice by her name and she suddenly reappeard before them. They enquired

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from her where she had hidden herself and she told them she had merged herself with the five *tutvas* (elements), and it was impossible for them to seek her out.

(6) One day Shâh Hamadân, Shekh Nûr Din, and Lal Dêd were sitting together discoursing on religious matters, when a cloud accompanied by a storm of wind gathered. Shâh Hamadân remarked that rain was coming. Shekh Nûr Din said, "No, a hail storm will occur." Sidh said, "No, snow will fall." Lal Dêd rebuked them for making predictions, *Fuqr ai ta makr kyá*" (If asceticism, why then *makr* or hypocrisy). *Makr* in Kashmiri also means little round poppy-seed-like frosted snow. No sooner had she uttered these words than *makr* began to fall.

(7) Once Shâh Hamadân showed his occult powers to Lal Dêd by placing a pot full of rice and water on his head, which at once got heated and the rice in it got boiled. Lal Dêd, in order to humble his pride, showed him this power developed in herself to an immense degree. She took him to the river side, and dipping her hand in its water the whole river got heated and began to bubble.

Lal Dêd died at an advanced age at Bijbehara, 28 miles to the south-east of Srinagar, just outside the Jama Masjid there, near its south-eastern corner. When she gave up her soul, it buoyed up like a flame of light in the air and then disappeared.

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LALLA-VAKYANI.

1.

Agaray grazum ; wuga-wáney ḍúr sagúmo ;
Oraki kripáyi zagat wuzum. yora ti keṇh mĕ surum no.

I roared [like a river] at the source ; I irrigated the field with flood-water.

By the mercy of That side (*i..e*, God) the world got awakened ; [yet] on my part I did not meditate on anything.

2.

Aguruy raṭak sári sári tarak,
Ada kava múḍo phaṭak záh.

If thou wilt go to the source (of a stream and) cross after feeling the feet firmly,

Then, O fool, how shalt thou ever be drowned ?

3.

Andar ásit nĕbar tshonḍum
Pawanan ragan karnam sat,
Dhyána kini Day zagi kewal zonum,
Rang gav sangas mílit kĕt.

Though within, I searched [God] without.

The vital airs satisfied my veins, [as]

Through meditation only I found God pervading the world.

The world got merged into the union [with God].

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4.

Aras nerih na mudur shíray ;
Nir-viryaṣ neri na shúra náv,
Murkhas prunun chuy hastis kashun ;
Yaso málı dándas bĕha tsáv.
Babri-langas mushk no morey ;
Húni-bastih kápúr neri na záh.
Mana yud gwárahan, pheriy zerey,
Nata shála ṭungey neriy kyáh.

Sweet juice cannot be extracted from a plum ;
A eunuch cannot be called a hero.
To give instruction to a foolish person is to scratch an elephant (he payeth no regard to it);
Whichever ox hath become addicted to laziness (he cannot be made active).
A branch of sweet basil shall not loose its odour;
Camphor can never come out of a dog's skin.
If thou rememberest (Him) in thy mind, (He) will turn to thee easily ;
Otherwise what will come out of a jackal's howl ? (*i.e.*, saying prayers with the tongue alone, with an absent mind, is as meaningless as a jackal's howl).

5.

Asiy ási tay asiy ásau ;
Asiy dor kari patawat.
Shivas sori na zyun ta marun ;
Ravas sori na atagat.

Only we existed (in the past) and only we shall exist (in the future);

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Only we did ever make excursion in the past.
Birth and death will not come to an end for Siva;
Rising and setting will not come to an end for the sun.

This saying compares with *Bhagavadgítá*, II, 12.

Na tvevâhaṃ jâtu nâsam na tvaṃ neme janâdhipâḥ
Na caiva na bhaivisyâmâḥ sarve vayamataḥ param

The interminable round of birth and death.

In the *Civil and Military Gazette*, Lahore, dated 30th May 1928, it was reported that a girl of seven years of age, named Ràmkulï, daughter of Paṇdit Gaṅgà Visṇu, a Bràhmaṇ in the village of Shàdïnagar in the Farrukhàbàd district of the United Provinces, remembered her previous life in a family at a village named Maglabàgh, where, she said, she had three sons, one having been born shortly before her death. The eldest was named Siyàràm and the second Ràmsvarûp. She was taken to this village and, when approrching it, she pointed out two houses in the distance, in which, she said, she had lived during her previous existence. She confirmed her assertion by identifying her sons there. The girl was then cross-examined. She described correctly the alterations and repairs to the house, which had been effected some years before ; and to other questions put by the villagers she gave correct replies.

6.

Avistâri pothẽn chhi hau, mâli, parân,
Yitha tota parân "Râma" pinjras.
Gítâ parân ta hîthâ labân ;

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Param Gîtâ ta parân chhas.
O father, the thoughtless are reading books,
As a parrot is repeating "Ràma" in the cage.
(They are) reading the *(Bhagavad) Gîtâ*, having a pretext to do so,
I have read the (*Bhagavad*) *Gîtâ*, and I am still reading it.

The other version of this saying is given in No. 51 below.

7.

Ayas ti siduy ta gatshah ti siduy ;
Sidis hul mĕh karĕm kyâ ?
Buh tas âsas âgaray vĕday
Vidis ta vĕndis karĕm kyâ ?
I came straight and I shall also return straight.
What can a crooked person do to me, a straightforward person ?
I was acquainted with Him from the beginning,
What will He do to me, His acquaintance and a dear one ?

8.

Azapâ Gâyatry hamsah hamsah zapit
Aham trâvit suy adah rat.
Yami trov aham su rûd pânay.
Bu na âsun chiuy opadesh.

Without mentally reciting the *gâyatrî* (a verse from the Rig Veda) but reciting it by *hamsa hamsa* (which a human being utters 21,600 times unconsciously by breathing during 24 hours, and which means *âtma*, i.e., *hanti avedyâm hamsah*).

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Hold Him (*âtma*) after leaving self-love.
He who left self-love remained himself.
Ceasing to be "I" is the right doctrine.

9.

Buthi kyâh jân chuk wunda chuy kaniy,
Aslac kath zâh saniy no !
Parân lekhân wuṭh anguj gajiy,
Andrim duyiy zâh tsojiy no!

How pleasing is thy face, [but] thy heart is [like] stone,

The word of reality (i.e., religion) never penetrated into thee !

Thy lips and fingers were worn away by reading and writing,

[But] the inner hatred never went away from thee !

10.

Chas keṇh na ta âsas keṇhnay,
Keṇhnay, keṇh nas kenh na tâ keṇh gom tarit kĕth
Shiva púzum wuchum Nârán,
Keṇhnay keṇhnas keṇh na tâ keṇh gom tarit kĕth.

I am nothing and I was nothing,
No, into my nothingness (i.e., transitory existence) something or other penetrated.
I worshipped Siva, I saw Visnu,
No, into my nothingness (i.e., transitory existence) something or other penetrated.

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11.

Chuh kuney. Chuh nâ kunĕy ?
Uchum or yor nâ kunĕy.
Dayi phal, tay mol nâ kunĕy ;
Tsay tsento gârun na kunĕy.

[God] is somewhere. Is He not anywhere ?
I saw Him neither here nor there.
God's fruit, and it has no price (i.e., it is free),
Take thou a hint, thou hast not to search [for] (Him) anywhere (He being Omnipresent).

12.

Dachinis ubras zâyun zânahâ.
Samudras zânahâ kaḍit aṭh.
Mandis rogiya waidyut zânahâ.
Muḍas zânim na pranit kath.

I might know how to disperse the clouds from the south,
I might know how to drain away a sea,
I might know how to cure a feeble, sick person,
(These impossibilities might be possible for me but) I could not know how to say anything to a stupid person.

13.

Dama dama Oṁkar man paranâwum.
Pânay parân pânay bozân.
So'ham padas aham golum,
Leli Lal boh wâtsas prakâshasthân.

Every moment I taught *Oṁkâr* to the mind.
I was myself reading and myself hearing.
From *so'ham* (I am He) I cut off *aham* (I am),

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Then did I, Lallá, reach the place of illumination.

14.

Damiy ḍyúṭhum shabnam piwân ; damiy ḍyúṭhum piwân súr ;

Damiy ḍiṭham anighaṭa râtas, damiy ḍyúṭhum dohas núr ;

Damiy âsas lokaṭ kora ; damiy sapanis jawânâ pûr ;

Damiy âsas phorân thorân ; damiy sapanis dazit súr.

At one time I saw dew falling ; at another time hoar-frost falling ;

At one time I saw the darkness of night ; at another time I saw the light of the day ;

At one time I was a young girl ; at another time I was a full-grown damsel ;

At one time I was moving about ; at another time I was burned to ashes.

[The meaning is that nothing lasts in this transitory world.]

15.

Dish âyas dash dish tílit,

Tsalit tsaṭum shani ada wâv.

Shivay ḍyúṭhum shâyi shâyi milit.

Shĕ ta trĕ trupimas ta Shivay drâv.

Sun drâv vahni ta mal gau vathit.

Yĕli mĕ anilah ditumas tâv.

Katur zan gayas lola viglit,

Yĕli kathkush tsul nishi rou drav.

Lal bu rúzus tĕli shehilit,

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Yĕli tsĕtas pĕv bu tas nâv,
I came from my quarter after visiting ten quarters,
Then I cut and ran through void and wind.
I found Siva pervading everywhere.
I closed six (senses) and three (*malas* or impurities which are the causes of the existence of the material world) and even Siva appeared.
Gold came out of the furnace and dirt was removed,
When I heated it in fire.
I got melted by love, like ice
When the frost thawed and the sun appeared.
I, Lallà, remained then in peace,
When I remembered "I" (to be) His name.

16.

Graṭa chhu pherân zerey zerey zerey ;
Uhukuy zânih graṭuk tshal.
Graṭa yĕlih pherih tay zâvyul nerey,
Gû wâti pânay graṭabal.
Slowly, slowly, is the mill turning ;
The pivot alone knoweth the trick of the mill.
When the mill will turn, fine (flour) will come out ;
Wheat (for being ground) will itself reach the mill-yard.

17.

Guras mail pĕv âmen nâṭan ;
Biyan pashan swâd kyâ âsey ?
Yi hâl guras, tay râh kyâ tsâtan ?

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Brahma kulis mewah kyá piye !
The spiritual teacher had an appetite for raw flesh ;
Of what taste will be other animals (to him) ?
This being the state of the spiritual teacher,
What fault lieth with the pupils ?
What fruit is brought forth by the divine tree !

18.

Gôras pritshom sásih laṭěy—
Yas na keṇh wanán tas kyá náv ?
Pritshán pritshán thacis ta lúsas—
"Kenhnas nishe kyáhtáni drav."
I asked the Guru a thousand times—
What is the name of Him who is not called anything ?
I got wearied and tired by inquiring [and] inquiring—
"Something came out of something" (i.e. this was the answer, meaning that God was incomprehensible).

19.

Hacivi hárinji pěsiv kán gom ;
Abak chán pyom yath rázdháney ;
Manzbág bázaras kulfa rust wán gom ;
Tírtha rost pán gom kus máli záney.
For a wooden bow I have got an arrow of rush grass ;
For (building) this domed castle I have got a foolish carpenter ;
In the middle of the market I have got a shop without a lock ;

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My body has been without (bathing at) a pilgrimage : who will know this, O father ?

20.

Hâ tsĕtta kava chuy lugmut para mas ?
Kava guy apazis pazyuk bront ?
Dishi buz vash kurnak para-dharmas ;
Yinah gatshanah zĕna-maranas kront.

O mind, why hast thou become intoxicated at another's expense ?
Why hast thou mistaken true for untrue ?
Thy little understanding hath made thee attached to other's religion ;
Subdued to coming and going : to birth and death.

21.

Kâliy sat kul gatshan pâtâliy ;
Akâliy zala mala varshan pĕn,
Mâmas ṭâki tay masa kiy pyâliy
Brahman ta tsrâliy ikawaṭa khĕn.

The time is coming when seven generations will sink down to hell,
When untimely showers of rain and dust will fall,
When plates of flesh and wine cups
Brâhmaṇs and sweepers will take together.

22.

Kamsan nendri tay kamsan udy ?
Kamsan nish-budhy bhavan ?
Kamsan lola mora tuay ?

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Kamsan sâs tay kamsan sun ?
Kamsan maranas bronth múdy ?
Tim asi sâs tay sapaniy sun.

Who are asleep, and who are awake ?
Who are born devoid of intellect ?
Who are fired with the fire of love ?
Who are ashes and who are gold ?
Who died before death ?
They were ashes and became gold

23.

Kandyo ! karak kanda, kandĕy ;
Kandyo ! karak kandi vilâs—
Bhogay míthiy ditit yat kandĕy—
At kandi rozi sur na ta sâs.
Somanah gârun manz yat kandĕy,
Yath kandi dapän Sarup náv.
Lob moh tsaliy, shob yiyi kandĕy,
Yat kandi iez tay sor prakásh.

O thou, possessed of body ! If thou wilt talk of body, body ;
O thou possessor of body ! If thou wilt adorn this body—
Thou hast given sweet feasts to this body—
Of this body there will remain neither dust nor ashes.
With a good heart search [God] within this body,
The name of this body is the Impersonal Supreme Being.
When greed [and] ignorance will be dispelled, [then] this body will acquire beauty,

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To this body [will then come] light and all lustre.

24.

Kawa chuk diwán aniney batsh ?
Truk ay chuk ta andaray atsh.
Shiva chuy ati tay kun mo gatsh ;
Sahaza ! kathi myáni karto patsh.

Why art thou feeling with thy hand like a blind person ?
If thou art wise get inside.
Siva is there ; do not go anywhere else ;
Friend ! put thy trust in my word.

25

Khěna khěna karán kun no wátak ;
Nakhěna gatshak ahamkári.
Sumuy khěh máli, somuy ásak,
Samiy khěnah mutsaranay baraněn tári.
Sum yěli samiy rum kati roziy.
Ada ha máli sapanak,—" So ' ham, Suy."

By eating [and] eating thou shalt not reach anywhere (i. e., wilt not achieve anything);
By not eating thou shalt become conceited (i. e., thou shalt consider thyself a great ascetic).
Eat moderately, and thou shalt live,
By eating moderately doors will be unbolted [for thee].

When an even [joint] is joined to [another] even joint, no rim remains,

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Then thou, O Father, shalt become [fit to proclaim]—" I am He, even He."[1]

26

Kuner ay bozak kuni no rozak.
Kuniran kurnam haniâkâr.
Kunuy âsit don hund jang gom.
Suy Berang gom karit rang.

If thou hearest of loneliness, thou wilt remain nowhere.

The loneliness hath turned me into the universe.

Being alone it became two persons' quarrel.

That Formless One went away after shaping me into form.

27.

Kus bab ta koso mâjî,
Kami lâjî bhâjî-bhat ?
Kâli gatshak kunh na bab kunh no mâjî.
Zânit kava lâjit bhâjibhat.

Who is father and who is mother,
Who made friendship with thee ?

After some time thou wilt go [die, then] none is father, none mother.

Knowing this, why hast thou contracted friendship (i. e., art attached to them)?

1. This Saying may be compared with the *Bhagavadgita*, Chap. VI, verses 16 and 17.

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28

Kus, ha mâli ! lûsuy na pakân pakân ?
Kus, ha mâli ! lûsuy na wulgân Sumeru ?
Kus ha mâli ! lûsuy na marân ta zĕwân ?
Kus, ha mâli ! lúsuy na karân nindâ ?
Zal, ho mâli ! lúsuy na pakán pakán.
Surya lúsuy na wulgán Sumeru.
Tsandrama lûsuy na marân ta zĕwân.
Manosh lûsuy na karân nindâ.

Who, O father ! is not tired of going [and] going ?
Who, O father ! is not tired of going round Sumeru ?
Who, O father ! is not tired of dying and being reborn ?
Who, O father ! is not tired of backbiting ?
Water [in a river] is not tired of going [and] going (i. e., flowing perpetually).
The sun is not tired of going round Sumeru.
The moon is not tired of dying and being reborn (i. e., of waning and waxing).
Man is not tired of backbiting.

29

Kus mari ta kaso mâran ?
Mari kus tay mâran kas ?
Yus Hara Hara travit ghara ghara karey ;
Ada suh marih tay mâran tas.
Gura shabdas yus yatsh patsh bharey,
Gnyâna wagih rati tsĕta turgas ;

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Indrey shumrit ânand karey.
Ada kus mari tay mâran kas ?
Who will die, and whom will they kill ?
Die who will, and killed who will be ?
One who leaving Siva, Siva, will desire home, home,
Then he will die, and him will they kill.
One who cherisheth love and faith in the Teacher's word,
Controlleth the horse of mind by the bridle of knowledge,
With senses subdued he will enjoy peace.
Then who will die, and whom will they kill ? (*i.e.*, none).

30

Lal bu drâyas dorey dorey
Quluf thavit wachas ;
Yus nun nerey su phut krerey ;
Khyun diyton Yachas !
I, Lallâ, wandered from lane to lane
With breast locked up (*i. e.*, silent) :
Whoever showed himself got drowned in a well ;
Let him be devoured by a Yaksha !

31

Lali gôr brahmândah pĕṭhkun wuchum
Shĕshikal[1] *vâtsam pádan tâm.*
Gnânaki amrita prakrat bharam ;
Lobay morum andawand tám.
I, Lallâ, saw the *guru* above the *Brahma-radhra*[2]

1. For explanation of *Sheshikal* See Sir George Grierson's *Lallâ Vâkyâni*, p. 202, and Sir Richard Temple's *The Word of Lallâ*, p. 186.
2. For *Brahma-radra* see explanation given under Lallâ's Saying No. 33 in Sir George Grierson's *Lallâ Vâkyâni*.

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The digit of the moon (*i. e.*, the light of true knowledge) reached down to my feet.

I filled the intellect with the nectar of knowledge,
I deadened greed completely.

32.

Lali mēh dapuk loka-hând karani,
Tavay tsulum mani shenkh.
Mâgh nâwum âg tsolum.
Krehnal kosum manih shenkh.

I, Lallâ, was told to cry aloud in public ;
By that alone I got rid of doubt from my mind.
I bathed during Mâgh (January-February) and bore the heat of fire (*i e*, suffered the rigour of both),
I cast off blackness—the doubt of the mind.

33.

Latan hund mâz lâriom watan ;
Akiy hâvnam akiciy wath.
Yim yim bozan tim kona matan ?
Lali bûz shatan kuniy kath.

The flesh of my feet was caught in the paths ;
The Only One (*i. e*, Om) showed me the path to the Only One (*i. e*, God).
Why wilt not those who listen to this become mad [with love of God] ?
Lallâ listened to simply one word (*i. e*, Om) in place of hundreds.

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34.

Laz kâsey shît niwârey ;
Tran zal karey âhâr.
Yih kami opadesh kuruy, hûta Bhattâ,
Atsîtan watas sutsîtan kath dyun âhâr ?

It (the sheep) removeth shame and dispelleth cold (by clothing made of its wool),
It eateth (and) drinketh grass (and) water.
Who taught this doctrine to thee, O foolish Brâhman,
To give a living sheep to a lifeless stone to eat ?

35.

Lĕka ta thuka pĕṭh sheri hĕtsam ;
Nindâ sapanim pat bronṭh tâni.
Lal chas kal zâh no tshĕnim ;
Ada yĕli sapanis vipihey kyâ ?

I received abuse and spittle on my head ;
I was defamed from past to present.
I am Lallâ ; desire never got torn away from me
When I became [perfect] what could then be contained in me ? (*i. e.*, nothing could then produce any effect on me).

36.

Lolaki wukhala wâlinj pishim ;
Kukal tsajim ta rúzas rasa.
Buzum ta zâjim pânas tsashim,
Kava zâna tava sati mara kina lasa ?
Buy ná muyas, ta buy na mara.
Yĕli âchiv dishit kanav bŭzit kenh bhâva.

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I ground my heart in the mortar of love ;
Evil desire left me and I remained calm.
I parched and burned it (*i. e.*, the heart) [and] tasted it myself !
How can I know whether I shall live or die by it ?

I did not die, and I will not die
When I reveal anything of what I heard by [my] ears and saw with [my] eyes.
Really, Lallâ's Words have rendered her immortal !

37.

Loluk nâr Lalli loli lalanowum.
Maranay moyus tsk rûzas nah zaray.
Ranga ratshi zâtsaiy kgâh nzh rang howum ?
Buh dapun tsolum ; kyâh sana karay ?
Râvana manzay râvun rovum.
Râvit athi âyas bhavasaray.
Asân gindân Sahazay provum.
Dapanuy karum pânas saray.

I, Lallâ, bore the fire of love in my bosom.
Before death I died and remained not in old age.
What form did I not show in my formless nature ?
I got rid of egotism. What shall I do ?
In the loss I lost the loss.
After getting lost I got found in the lake of existence (*i.e.*, this world).
Laughing (and) playing I found the True Nature (Siva).
This matter I did ascertain for myself.

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38.

Mandachi hânkal kar tshĕnĕm ?
Yĕli hĕḍun, gelun, asun práva.
' Aruk jáma karsana dazĕm ?—
Yĕli andrim khâryuk rozĕm wára.
Rut ta krút soruy pazĕm,
Konan na bozun achin na bháva.
Oruk dapun yĕli wunda wuzĕm,
Ratandip prazalĕm warzana wáva.

When will the chain of my bashfulness break ?
When I shall bear reproaches, gibes [and] jeers.
When will the garment of my bashfulness burn ?
When my inner nag (*i. e.*, mind) will remain quiet.
All good and bad may befall me,
The ears not to hear [and] eyes not to see.
When the call of that side (*i. e.*, God) will be heard in my mind,
My lamp will burn by not exposing it to the wind.

39.

Mandis vidar tay vidaris sakrey.
Sakrey karak marak na záh.
Sakrey trâvit karak kukrey,
Ada wakray yatshîy tah bhalak na záh.

Sickness (overtaketh) the weak and to the weak treatment (is necessary).

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If thou, undergoest treatment thou shalt never die.

If thou, having left treatment, wilt do ill deeds.

Then thou shalt get cramped and shalt never be cured.

40.

Mithyâ, kapat, asat trovum—
Manas kurum suy opadesh.
Zanas andar keval zonum ;
Annas khênas kus chum dish.

I gave up falsehood, deceit [and] untruth—

The same doctrine I taught my mind

Of mankind I knew Him alone ;

What hatred [then] have I in eating the food ? (*i. e.*, none).

41.

Mudas prunun chuy muiwâl tsidun ;
Mudas prunun chhuy muri dyun koh ;
Mudas prunun chhuy samudur pûrun ;
Mudas prinân râviy doh.

To impart instruction to a fool is tantamount to splitting a hair ;

To impart instruction to a fool is tantamount to piling up a hill as a screen ;

To impart instruction to a fool is tantamount to filling in the sea,

In imparting instruction to a fool thou shalt lose the day (*i.e.* it will be a useless labour).

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42.

Mudo kriy chey na dhârun ta pârun,
Mudo kriy chey na rachin kây.
Mudo kriy chey na deh sandârun—
Sahaz vĕtsârun chuy opadesh.

O fool it is not a pious deed to observe a fast and to eat after a fast.
O fool it is not a pious deed to preserve the body.
O fool it is not a pious deed to feed the body.
To comprehend the Supreme (Siva) is the (true) doctrine.

43.

Na pyâyas ta na záyas,
Na khĕyam hand na shonth.
Shan chas pata tay
Satan chas bronth.

I neither gave birth to a child nor was I born ;
I neither ate endive nor ginger.
I am behind six [enemies, namely, lust, wrath, desire, arrogance, delusion and jealousy].
Ahead of truthful persons.

44.

Nâtho, bu no râniy mangay ;
Mĕ Râvanun râj karĕm kyâ ?
Yi gom likhit ti mâ harĕm ;
Harĕm harĕm ta harĕm kya.

Lord, I shall not ask Thee for even a queen,
What will even Ravan's kingdom avail me ?

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Whatsoever (He) hath inscribed as my lot, that cannot be effaced.

Go off, go off from me, and what shall go off from me?

45

O ṁay ádi tay O ṁay surum ;
O ṁay thurum panun pân.
Anit trâvii Nit ay bhâsum ;
Tuvay provum Paramsthân.

The syllable *Om* is the beginning, and I meditated on *Om* ;

I made myself with *Om*.

Having left the perishable [body], I found the Imperishable (God):

By doing that I attained the Supreme Abode.

46.

Oṁay akuy akshar purum,
Suy, ha mâli, rutum wandas manz ;
Suy, ha mâli, kanĕh pĕth gurum ta tsurum,
Asas sâs ta sapanis sun.

I read one single word, Om,

The same, O father, I grasped in mind ;

The same, O father, I forged and shaped upon a stone,

I was ashes and became gold.

47.

Ora ti Pânay, yora ti Pânay ;
Palay wânay rozi na zâh.

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Pânay Gupt ta Pânay Gyâníy ;
Pânay Pânas mûd na záh.

That side He (*i. e.*, God) is Himself ; this side, too, He is Himself ;
He never remained behind.
He is Himself Invisible and Himself Ominiscient ;
He never died to Himself (i.e., is Everlasting and Omnipotent).

48

Ora ti Pânay ; yora ti Pânay ;
Pânay Pânas chu na melân.
Pratham atsĕs na muley dânay :
Suy, ha máli ! chay áshcar zán.

That side He is Himself ; this side (i.e., as man) he is Himself ;
He Himself (as man) does not join with Himself.
In the first place not even a grain will penetrate into Him (He being so infinitesimal) :
That is, O father ! a wonderful knowledge.

49.

Parân parân zĕv tál phajim ;
Tsĕh yugi kriy tajim na záh,
Sumran phirân nyoth tah anguj gajim ;
Manach duyî máli tsajim nah záh.

By reciting (and) reciting my tongue and palate got worn away,
I could not do practice befitting Thee.

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By telling the beads of the rosary my thumb and index-finger got worn away,
(But,) O Father, I never got rid of the inner duality of my heart.

50.

Parit ta bûzit Brahman tshĕṭan ;
Agar ghaṭan tihindi Veda satiy ;
Pattanac san nit thávan Mattan ;
Mohit man gatshĕk ahankâriy.

After reading and hearing (what religion is) the Brâhmans will get polluted,
The sources (of rivers) will shrink down by their (recitation of) Vedas,
They shall carry to Mattan property stolen from Pattan,
Having committed robbery, their mind will become proud (instead of being repentant).

Pattan is a village in the Bangil *pargana*. Mattan is a village near which are the magnificent ruins of the temple of Màrtanda, or the Sun. This saying expresses remorse and agony at the prospect of the doom of degraded Brâhmans.

51.

Par par karân zal do mandân ;
Badyok timany ahambhâv ;
Gîta parân hethâ labhân.
Param Gîta ta parân chas.

(They are) reading (and) re-reading, as if (they are) churning water (*i.e.*, doing useless work);

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To them self-love hath increased,
(They are) reading (the *Bhagavad*) *Gitá* (and) finding a pretext (to do so).
I have read (the *Bhagavad*) *Gitá* and am still reading it *i.e.*, it is futile to read it without profiting by its teachings).
The other version of this saying is given in No. 6 above.

52

Parun polum ; apuruy purum,
Kesari wana wolum raṭit shâl ;
Paras prunum ta pânas polum,
Ada gom ma'lûm ta zinim hâl
I acted up to what I read ; I read (i.e., was revealed to me) what was unread ;
I brought down the lion (i.e., mind) from the forest (i.e., worldly temptations) subdued [like] a jackal.
I preached to others and practised myself,
Then I became aware and won the polo ball (i.e., achieved success),

53

Parun sulab pâlun durlab.
Sahaz gârun sukshm ta krâṭh.
Abhyâsaki ghaniray ; shâstr maṭhum,
Tsetan Anand niscey gom.
Reading is easy [but] acting up to it is difficult.
To search out the Real and True (i.e., God) is subtle and difficult.

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I forgot the scriptures ; by excessive practice,
The living Bliss (i.e., God) became assured to me.

54.

Rangas manz chuy byun byun, labhun.
Soruy tsâlak bharak sukh.
Tsak rashi ta vair ay gâlak ;
Ądah deshak Shiva sund mukh.

He is in different guises in the actor's show. Find Him.
If thou bearest everything, thou shalt enjoy peace.
If thou killest anger, envy and enmity,
Then thou shalt see the face of Shiva.

55

Sahanaki sali la yudway mal kâsak,
Asak aina khuta prazalwun shîna khuta prun.
Pânay marak pânay lasak ;
Lâgak un, zor, kol ta run.
Shivas satin yĕli kathan rasak,
Shive chuk pâany thav pritshun.

If thou dispelleth dirt by the water of suffering,
Thou shalt be more glittering than a mirror [and] fairer than snow.
At thy will thou wilt die ; at thy will thou wilt live ;
Thou wilt pretend to be blind, deaf, dumb and limbless.

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When thou wilt revel in talk with Siva,
Thou art thyself Siva ; stop inquiring.

56.

Samsâr ho mâli yârivˇ jangul ;
Lâriy kĕlam tah biyih badbúy.
Ghara karun ho mâli pĕtha pyun sangur ;
Nerak nangur ta darog-goy.

The world is, O father, like a forest of pine trees ;
Thou shalt be stained with tar and get an evil smell (there).
To maintain a household (is a calamity as bad as) a mountain coming crash down (upon you).
Thou shalt go out as a pauper and a liar.

57

Sat-sangay pavitra dhorum ;
Navi sati rûzas trapurit bar ;
Dashi dashamiy dwâr prazalovum ;
Ikâdashi tsandramas karam lay,
Dwâdashi mandala dĕk shamrovum,
Triyodashi tribeniy nâvam kây,
Tsaturdashi tsudâh bhavan shamâvum,
Purna-pantsadashi tsandran karum uday,
Akdoh bhogiy pân sandârum.
Rasati rûzas kalpan trâvit—
Suy, ha mali ! karam putlĕn pûz.

By association with the good I tied on the *kusa*-grass [for the purification of my finger] ;

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On the ninth [day] I truly stayed with door closed ;
On the tenth I lit the tenth house,
On the eleventh I made acquaintance with the moon ;
On the twelfth disc I subdued my body ;
On the thirteenth I washed my body at the confluence of three rivers ;
On the fourteenth I subdued fourteen worlds ;
On the fifteenth I found the moon rise ;
On the first I gave sustenance to myself.
I peacefully remained with cares cast away—
That, O father ! was my worship of idols. [1]

58.

Shayi âsas shayi chas ;
Lay buh pânay pânas chas.
Nîrit gatshân ; tîlit yiwân.
Mîlit pâna Dayî chas.

I was in the six (attributes of the Supreme Deity), I am in the six (the same attributes),
I am absorbed within myself.
I go out (into the world) ; after an excursion I return (to the Supreme Deity).
I am one with the Supreme Deity.

59

Shishiras wuth kus ratey ?
Kus bokey ratey wâw ?

1. In this saying Lalla speaks of different stages reached within herself while practising *yoga* on successive days.

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Yus pânis yindrey tsĕlit tseṭey,
Suy raṭey ghaṭey rav.

Who can catch water dripping from the roof during a hard frost?
Who can catch wind with the hand?
One who can pound hard the five senses (i.e., subdue them),
That one can catch the sun in darkness (i.e. can realize God).

60.

Shiv chuy thali thali rozân ;
Mo zân Hindu ta Musalmân.
Truk ay chuk ta pân panun parzanâv,
Soy chay Sâhibas sati zâniy zan,

Siva pervades every place ;
Do not differentiate between Hindu and Musalmân (i.e., be not a bigot).
If thou art intelligent, recognise thine own self,
That is the true acquaintance with God.[1]

61.

Shiv chuy zâvyul zâl waharâvit ;
Kranzan manz chuy tarit kyat.
Zindah nay wuchihan ada kati marit ?
Pâna manz pân kad vitsârit kyat.

Siva is with a fine net spread out,
He permeateth the mortal coils.

1. Here Lalla teaches to be far above the dark vortex of theological strife in which punier intellects chafe and vex themselves in vain ; and urges to go to the depths of metaphysical introspection and soar into the highest summits of spiritual realisation of the Divine truth.

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If thou, whilst alive, canst not see Him, how canst thou when dead ?

Take out Self from self, after pondering over it.

62

Shiva, Shiva, karân Shiv no toshey ;
Gĕv kandi zalak manas Suh âsey.
Gĕv diû dĕhas dĕh dur âsey ;
Gĕv nay dĕhas dik, di wari kansey.

Siva will not be pleased by thy muttering "Shiva, Shiva !";

Like clarified butter thou shalt glisten if He be in thy mind.

Give clarifed butter to thine own body, [then] thy body will become strong ;

If thou wilt not give clarified butter to thine own body, better give it to some one else.

63

Shunyuk maidân kuḍum pânas ;
Me Lali rûzam na budh na hosh.
Bhediy sapanis pânay pânas ;
Ada kami gili phul Lalî pamposh.

I traversed a wilderness of void alone ;

I, Lallâ, had neither intellect nor sense,

I myself became acquainted with Self ;

Then from what a clay did the lotus bloom for Lallâ (i.e.. then what a transformation for the best occurred to Lallâ).

64.

Suyi kul no duda sati sagizey.
Sarpini chhilan di zi na phah.

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Sĕki-shâthas phal no wavizey.
Râwarizi na kum-yâjan tîl.
Mudas gnyânac kath no wanizey.
Kharas gor dinah râviy doh.
Yus yuth kariy su tyut surey.
Krerey karizi na pananuy pân

Irrigate not the nettle with milk.
Hatch not a snake's eggs.

Sow not seeds on the sandy river bed,
Waste not oil over bran-cakes.

Tell not matters of religion to a fool.
If thou givest molasses to an ass thou shalt lose the day (*i.e.*, thou shalt lose thy labour),

Whoever treateth thee in whatsoever manner, he will himself fare in the same way.
Let not thyself fall into a well.

65

Tala chuy zyus tay pĕṭha chuk natsân ;
Wanta mâli man kyetha patsân chuy.
Soruy sumbrith yĕti chuy mutsân ;
Wanta mâli ann kyetha rotsân chuy.

Beneath thee is a pit over which thou art dancing ;
Tell me, O father, how thy mind trusts it.
Everything amassed remains behind here ;
Tell me O father, how food agreeth with thee,

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66

Tana mana gayŭs bu tas kuny ;
Bûzum satic ghanṭá wazán ;
Tat jáyi dhárannáy dhárun raṭam ;
Akásh ta prakásh kurum sarah.

I turned towards Him with body and mind ;
I heard the bell of truth ringing ;
I held meditation with firmness on that spot ;
I realized the sky and the light.[1]

67

Tĕmbara pĕyas kava no tsájin ?
Mas ras kava ohonájin gos ?
Shántĕn hanz kriy tola mola wájin.
Andrim gwáh yĕli nĕbar pyos.

A spark fell on him ; why could he not bear it ?
Why did wine-juice go down his throat ?
He depreciated the weight and value of the practice of the saints
Since his inner radiance gleamed forth.[2]

1. A Yogi hears a sound in the interior of his body when the exercise of *prânâyâma* has loosened the *brahma-granthi*, or knot of Brahma, in the *anâhata* circle, and then he, through the void of his own internal universe, obtains a glimpse of the Supreme Light.

2. Saints walking in higher spheres remain in communion with God. In their eyes every action tending to personal worldly aggrandizement sullies the true love of God. They, therefore, look with disfavour towards those who work miracles. This Saying was regretfully quoted by Rûpa Bhawânî in her childhood when she saw the saint Rishi Pîr performing miracles.

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68

Tim chi na manash, tim chiy Rishiy,
Yiman dĕh manah nishi gav.
Baḍit ta buḍit byák kyáh rachiy ?
Phuṭimatis ṭánas piyi gĕv.

They are not human beings, they are saints,
By whose mind the body has been forgotten.
What ! will a stranger support thee after growing up and getting old ?
Clarified butter shall spill out from thy broken pot.

69

Treshi buchi mo kreshanáwun ;
Yâni tshiy ṭáni sandharun dĕh.
Phriṭ cânis dhár un ta párun ?
Kar upakárun s y chay kriy.

Do not make thyself crave [for water and food] by thirst and hunger ;
As soon as thou becomest depressed, refresh thyself.
Fie upon thy fasting and the breaking of thy fast !
Do good to others, *that* is thy duty.

70

álun chu wuzamala to traṭay ;
Tsálun chu mendinĕn ghatakár ;
lun chu pán panun kadun graṭay—
ĕta, malı, santosh : wáti pánay.

endure is lightning and thunderbolt ;
endure is darkness at midday ;

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To endure is to sift one's self through a grinding-mill—

Be, O father ! contented ; (what is destined to come) will come of itself.

71

Tsay, Deva, gartas ta dhartiy srazak ;
Tsay, Deva, ditit kranzan prán ;
Tsay, Deva, thani rustuy wazak.
Kus zàni, Deva, con parimán ?

Thou, O Lord ! pervadest the whole as well as the universe ;

Thou, O Lord ! gavest life to bodies ;

Thou, O Lord ! ringest without pealing.

Who can, O Lord ! know thy proportions ?

72

Tyth mudur tay myuth zahr :
Yes yut tshanuk jatanbhav ;
Yami yat karay kal ta jahr,
Su tat shahr watit pèv.

Bitter (i.e., control of senses) is sweet ; sweet (i.e , gratification of senses) is poison

Exertion of whatsoever nature fell to one's lot (i.e. ; it fell to one's choice to decide between the two);

Whoever desired and persevered [to reach certain city].

He did reach that city.

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